

The Bombay Guardian.

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WEEKLY REVIEW.

—CAN a Protestant be saved? The question was propounded to the *Indo-European Correspondence*, a Roman Catholic organ published in Calcutta, and this oracle has been graciously pleased to answer in the affirmative. A Protestant may be saved, on the plea of invincible ignorance. Poor creature! he did not know any better. He had nothing but the word of God to guide him. He knew God the Father, Son and Spirit, but was awfully ignorant of the Pope. He was built upon the foundation of the apostles and prophets, but knew nothing of the church of the dark ages. He knew the commandment, Thou shalt not make to thyself the likeness of anything in heaven or in earth, thou shalt not bow down to it or worship it; but he did not understand the principle of interpretation under which a statue of St. Peter, so-called, has just arrived in Bombay to be inaugurated in Bandora, with episcopal honours, to receive the homage of the poor people of this country.

—A FRIEND has sent us a copy of *The Irish Church Advocate* for May containing a paper on the Rule of Faith by Dean Bagot, replying to the arguments urged by Roman Catholics in favor of tradition as, conjointly with Scripture, the rule of faith. Especially, this argument, that apart from tradition you do not know what is Scripture. From the post-apostolic Church you learn what was received as Scripture; if you have to look to the Church to know what is Scripture, then much more is the Church empowered to explain to you that Scripture. To this argument we reply: I receive a letter from a friend brought by a servant; am I therefore dependent on that servant to know what the letter means? We learn from Josephus, a contemporary of the apostles, what books were received by the Jews as inspired. His testimony on this point is worthy of all acceptance, though we would not remit to him the question who is referred to by Isaiah in his 53rd chapter. Celsus and Porphyry are good witnesses to us of what was believed in the second and third century, though we should be sorry to accept their views of Scripture. But what has all this to do with tradition? The Romanists say that the apostles taught many things not committed to writing, handed down orally. But Scripture tells us that all that is essential in order that the man of God may be perfect, thoroughly furnished unto all good works, is in the Scriptures. A chain is no stronger than its weakest link; and a report that is passed through a series of twenty or forty men is as fallible as the least fallible of the twenty or forty men. But what has the Roman Catholic Church to do with the Church of the first three centuries? That early church, the whole of it, is excommunicated by the Church of Rome. For the Church of Rome excommunicates those who do not believe in Purgatory, Worship of Saints, Adoration of Images, and in the Pope as the Head of the Church. But it is impossible to show that there were any in the first three centuries who held these things.

—We have received a copy of "The Good Templar Journal," a monthly, printed at Allahabad, edited by Mrs. H. Jackson, G. W. C. and Mrs. D. W. Thomas, G. W. V. T. We lately received also a copy of a similar periodical, printed at Calcutta.

—At the seat of war, hitherto, there has been more lying than fighting. That glorious invention, the telegraph, has to accommodate itself to

the ways of this sinful world. Falsehood has not exclusive control of the wires, but alternates with truth on the signaller's bench. So one day we are told of a victory, and the next day turns it into a defeat; one day tells of the taking of some place, and the next day informs us that it has not been taken. And so on. The *Overland Mail* just received tells us on the authority of a telegram from the *Daily Telegraph* Correspondent, that a force of 4000 Circassians, of Mukhtar Pasha's army, were cut to pieces by the Russians, leaving only one in twenty alive. Another telegram says that the Turks left not 3800 but 83 men dead on the field.

—We have been favoured with the last Annual Report of the Am. Board for Foreign Missions Income \$465,442. In the Zulu Mission there are 10 missionaries; 560 church-members. In the European Turkey Mission, 10 missionaries; membership, 154. Western Turkey Mission, 24 missionaries; membership, 1311; registered Protestants, 6,810. Central Turkey Mission, 6 missionaries; 26 churches. Eastern Turkey Mission, 13 missionaries, 31 churches, 1,589 members. A Report on the Mission to the Armenians says:

"Marked changes of sentiment and practice appear in reference to moral questions. Said an intelligent Armenian, not long since, to an American missionary in this city, 'Since you missionaries came among us, our ideas in regard to morals have undergone a great change.' He was speaking, not of his countrymen who had become Protestants, but of the Armenian community at large. 'Things once esteemed to be right, or at least but trivial offenses, are now known to be utterly wrong; and we cannot do them without being condemned by our consciences.' Said another equally intelligent witness, a native of Mesopotamia, 'Before the Bible, in the spoken language of the people, was put in circulation here, it was almost the universal custom of those engaged in the cultivation of cotton, to steal from the crop before it was divided between themselves and the owners of the soil, and thus make their own share large and that of the owner small. Now this practice has almost entirely ceased. It is known and confessed to be wrong.'

"Formerly falsehood, profanity, and obscenity were fearfully prevalent. They have not yet ceased; but the public moral sense has been so far quickened, in many places, that it revolts at such practices, and persons still guilty of them are often sternly rebuked by by-standers, and by others than Protestants. Formerly Protestant travelling merchants, selling their small wares from place to place in the interior, exposed themselves to ridicule, sometimes even to expulsion from town or village (the priests of the place taking lead in the movement), because they insisted upon the use of correct weights and measures. Now such honest dealing not only commands respect, but general practice so far conforms to it, in places where the influence of the gospel is felt, that Turks even notice and commend the change in their neighbors. Formerly there was very little scruple among the Christians in regard to opening shops or engaging in secular labors on the Lord's day. Now the day is much better observed. In some places the magnates of the Armenian community expressly forbid the opening of shops on that day. These and many similar changes in sentiment and practice are to be attributed to the wide circulation, in connection with the missionary enterprise, of God's Word in the spoken language of the people; to the constant appeal made by Protestants to the authority of that Word in all discussion of moral and religious questions; and not a little to the example of a higher morality on the part of the Protestants themselves."

The Ceylon Mission has 5 missionaries; 720 church-members. North China Mission, 14 missionaries; 200 members. Foochow Mission, 5

missionaries, 163 members. Japan Mission, 10 missionaries, 75 members. Micronesia, 7 American and 11 Hawaiian missionaries; membership, 993. There are also Missions to the Indians, to Mexico, to Spain and to Austria. There are 153 ordained missionaries and 8 unordained physicians; 222 Female Assistants; 126 Native Pastors. Total of Church-membership 12,512.

—THREE hundred and eighteen bodies have been picked up by the Police in the streets of Bangalore, since the year began. So many out-of-door victims of the famine. How many in-door, we are not told. The Relief in those parts has not erred on the side of chivalry. Perhaps in the Governmental fear of Quixotism there has been an excess of caution in the help extended. The principle laid down, if we remember rightly was, to save from actual death, but not from distress. But many of the people do not understand, it would seem, how to keep from passing from a distressed state to a non-existent state.

—"SUGGESTIONS for Translators, Editors, and Revisers of the Bible." By the Rev. R. B. Girdlestone, formerly Supdt. of the Translating and Editing Department of the Bible Society." This is a valuable work, embodying many judicious reflections and suggestions, and we cordially commend it to all who have to do with the preparation of versions of the Scriptures.

—THE Report of the Gujarat Tract and Book Society mentions the publication of a Gujarati version of Line upon Line, and the reprint of four tracts, with the issue of the Dawn of Truth, a monthly Gujarati paper. "Now that Christianity has found a footing in the province and a Gujarati Church exists," says the Report, "we cannot rest satisfied with publications inculcating elementary Christian truths and combating popular errors. We must go on to the production of larger and more important works." Both this Society and the Bombay Tract and Book Society should receive a much heartier support from the public than has been the case for some time back. There were but eight subscribers to the Gujarat Tract Society last year, and six of these were missionaries.

—IN reading of the admirable work done by the Christian Colportage Association, one cannot but be impressed with the importance of this agency. If it is valuable in England, it is still more fitted to be valuable in this country where Europeans are so widely scattered. The Bombay Tract and Book Society has done excellent work in this way for many years. A great deal depends upon the agent. Nobody should think it beneath him to engage in this work, for it furnishes the best opportunities of serving the Lord. The Colporteur should have a personal acquaintance with the books that he recommends, and have an earnest desire to make them known. He should be a man of prayer and a man of faith, believing that God will be with him in all the details of his work, to take away the fear of man, and give him right words to speak. Now that so many Natives are learning to read English it is very important that suitable Christian books should be offered them. Nor would we by these remarks at all underrate the importance of vernacular colportage. The Chr. Vern. Ed. Society has been helping much in this line, for some years past.

—We vaguely remember reading in the "Arabian Nights," half a century ago, of a long and stately procession of slaves, each bearing on his

head some present of special magnificence to be placed at the feet of the great one. The Pope must have looked forward to the 2nd of June as a day when he was to be honoured in some such fashion. But alas! the cup of joy had a dash of unanticipated bitterness. The Italians remembered that on that very day, in 1847, they had proclaimed a constitution for Italy, under an impulse favored by Pius IX. himself. That constitution was soon trampled in the dust, by Pius IX. and his friends the Bourbons, French and Austrians; and only within a few years has it become an accomplished fact. Well the Italians determined to make this a gala-day, and while the Pope was receiving his 2,000 pilgrims in the Vatican, all Rome was celebrating the anniversary of the promulgation of the Constitution. The sound of the guns must have jarred unpleasantly on the ears of the "Prisoner" and his friends.

—We cordially approve of the suggestions of B. B. (in our correspondence column) and recommend them to all who are in a position to act upon them.

—A considerable portion of the Russian army has crossed the Danube this week and several places in the Dobrukscha have been taken. As regards the war in Armenia we have nothing of a decisive character. The siege of Kars continues and there is no confirmation of the reported recapture of Bayazid by the Turks or Koords. Dr. Thompson, formerly connected with Missions in Turkey, now in Berlin, writes (to Lord Beaconsfield) very strongly in favour of Turkish rule, insisting that very great reforms have been effected in the country, and there is a reasonable prospect of others. The liberty to preach the Gospel and plant schools and colleges, now enjoyed, will be forfeited, he thinks, if Russia gets possession of the country. That there is reason to fear this, we have already stated. It matters little to Turkey whether the Christians are Protestants or members of Oriental churches; but the sympathies of Russia would not favor Protestant Missions, except among Mahomedans. The Turks have been well content that the missionaries should give their chief attention to the Greeks, Armenians, Chaldeans, Copts and Nestorians; but they have very little idea of according the same liberty to proselyting efforts among Moslems. There may be a temporary interruption of Mission work in Armenia, Syria and Bulgaria; but we do not believe that Providence will permit the light that has been kindled to be extinguished.

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THE TIME OF THE END. III.

In the parable of the tares and wheat it is not the whole world that comes before us, but simply the body of professing Christians. The tares represent false professors in the church. The judgment described is one whereby the true character of these falsely-called Christians is made evident. The true people of God are declared so unequivocally, that it becomes impossible any longer for the unregenerate to pretend even to belong to the church of Christ. This reminds us that the burden of John the Baptist's prediction of the work of the Messiah was to this effect; "His fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into his garner, and burn up the chaff with unquenchable fire." There is a marked resemblance between this language and that which is found in the parable of the tares and wheat. In the one the good are represented as first taken and then the bad are disposed of; in the other, the bad are first taken away, leaving the righteous to shine forth as the sun. But that this is a mere matter of representation is evident from the parable of the net, where the good fishes are first taken out of the net, and the rest thrown away, while in the explanation our Lord says, the angels shall sever the wicked from among the just. If we

suppose that Christ bears testimony to his own in such a way that all are constrained to recognize them as his, it is evident that the rest will be judged by that very fact. On the day of Pentecost there was a subordinate and local fulfilment of John the Baptist's prediction. The church was then so filled with the Spirit, that men who were not led by the Spirit could find no place there. But not long did this glory of the church continue.

As the parable of the tares and wheat relates to the professed followers of Christ, what we call Christendom, so does that of the net; so does that of the ten virgins; so does that of the talents. In all these we have specially the judgment of the church. This is surely something very different from the general judgment. The parable (if we may so call it) of the sheep and the goats (Math. xxv. 31-46) is of a similar character. Our Lord identifies himself with his own people, and men see that in the way in which they have been affected towards these, they have virtually pronounced judgment on themselves, acquittingly and condemningly. Christ's standard is seen embodied in the church; its opponents are his opponents, its friends are his friends.

In this connection we may consider the prayer of our Lord, John xvii. We suppose that it will be generally admitted that what Christ here asks for his people, it is their privilege to receive under this dispensation. Can any one doubt that the prayers here embodied will be fulfilled? Five times in this prayer our Lord asks that his people may be one. He does not ask of the Father that which the Father is without power to bestow, or without the will to bestow. He asks that they may be made perfect in one. This evidently implies the elimination of the wicked. Christians cannot be made perfect in one, while they are undistinguishably blended with the wicked. "As thou Father art in me and I in thee, that they also may be made perfect in us." By their oneness with Christ, their oneness with each other is secured. They are sanctified by the truth, and separated from the evil of the world. The result of this will be this: the world will believe that Christ is the sent of God; the world will know that the Father hath sent the Son, and that He loves the disciples of Christ even as he loved Christ. John in his 1st epistle says, The world knoweth us not, even as it knew him not; it doth not yet appear what we shall be, but we know that when he shall appear we shall be like him, for we shall see him as he is. This seems to be the very consummation prayed for by our Lord, when about to quit the world and to inaugurate the dispensation of the Spirit. "Christ loved the church and gave himself for it that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and with blemish." This result, observe, is to be secured by the word, which is all-sanctifying, when applied by the Spirit. And so in Revelation, when by the judgment of God upon the false woman, upon that which falsely claims to be Christ's church, the opportunity for the true bride of Christ to appear in her appropriate purity is given, we read: The wife of the Lamb hath made herself ready; and to her was granted that she should be arrayed in fine linen, clean and white. In Isaiah lx. 1-3 we read:

"Arise, shine; for thy light is come and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee. And the Gentiles shall come to thy light."

This prophecy, like most of those given in the Mosaic times, is couched in Jewish language, and clothes its figures with the costume of the age in which it is written. There are only Jews and Gentiles; the Jews the sole depositaries of God's truth, the peculiar objects of his favour. The nations mentioned by name are those with which the Jews of that time had relations, Midian, Ephah, Kedar, Nebaioth, etc. But the New Testament breaks down the middle wall of partition, and conveys all the promises to the people of the

Messiah, to true believers. As it is impossible that the world should be rolled back to the Mosaic period, with the Jews alone possessed of a revelation, in the midst of all nations benighted, so it is made certain that these predictions refer to true believers (of whatever descent) described in the last verse of the chapter preceding: "My Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and forever."

The prediction of Isaiah lx. corresponds with what is said in Isai. I. v: "Nations that knew not thee shall run unto thee because of the Lord thy God, and for the Holy One of Israel: for he hath glorified thee."

That which our Lord in his prayer connects with the oneness of his people in God, is in Isaiah (I. X.) connected with the manifested glory of God in connection with his people. And the inference is that what our Lord prays for is the essential condition of the revelation of the glory of God. "I am glorified in them." "The glory which thou hast given me, I have given them." "The whole creation groaneth and travaileth in pain together till now, waiting for the manifestation of the sons of God."

WHOSOEVER. VI.

"WHOSOEVER sinneth hath not seen him neither known him." 1 John iii. 6.

The name of Christ is scarcely found in this chapter. Yet it is all about him. The beloved disciple would have it understood that when he writes he can only write about him. Christ is the Way; in him we live and move. We know none but Christ, the crucified and conquering One.

In the ten first verses of this chapter, the apostle rings the changes on the blessed truth that Christ in the heart means sin out of the heart. As the leprosy of the leper fled before his touch, as the devils fled at his word, as darkness flees before the light, so sin necessarily flees at the presence of Jesus. He was manifested to take away our sins. His incarnation, his death and resurrection, all these left us still in our sins; but they opened up a pathway whereby the grace of God should reach our heart. Salvation begins when Christ is manifested to the heart of the sinner, through faith. "God, who commanded the light to shine out of darkness, hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ." This is the manifestation that takes away sin. There may be in the heart powerful prepossessions regarding Christ and his work, obtained from those whom we regard as true disciples, and these may hinder the full revelation of Christ. If there be a profound conviction, buttressed and fortified by the assurances of excellent and experienced Christians, that the glory of Christ requires the continuance of sin in the heart, then the manifestation of Christ is to this extent dimmed. How far Christ is able to save under these circumstances, is a problem that we do not undertake to solve, for we consider that it is not a problem proposed by the Scripture. On every page of the word of God we find something in support of the grand truth that Christ is light; for God is light; Christ is the light of the world, the Sun of righteousness, the dayspring from on high, and we know the utter incompatibility of light and darkness. Whosoever sinneth hath not seen him, neither known him. The apostle explains his own terms. He tells us what he understands by sin, in v. 4. Sin is disobedience. It is something that traverses the will of God. Men are not tempted to disobedience till the will of God requires of them what they are not disposed to yield. When God says one thing and inclination another, then is it easy to ascertain whether Christ is in the heart or not. Whosoever sinneth hath not seen him neither known him; for Christ was manifested to take away our sins. How is Christ manifest to you? As one who has power and has a will to take away your sins? or only

as one who shall at some future time have this power and will? In the latter case, is it not evident that you are not looking at the true Christ? Christ is light and in him is no darkness at all. The Spirit of God is with you for the very purpose of revealing Christ, and He is omnipotent for this very thing, and whatever omnipotence will do, he is ready to do in your heart. "It pleased God to reveal his Son in me," says Paul. Whosoever abideth in him (not in his own ideas of him, but really in him) sinneth not. These two things sinning and abiding in Christ, are contrary to each other; they are more im-miscible than oil and water. Oh let us see to it that in our jealousy for the honour of the grace of Christ, ready to save sinners of the deepest die and drawing them to him by the power of an infinite love, we do not sadly dim that glory by making it to be believed that in the kingdom of Christ sin is tolerated. Disobedience dare not lurk in the heart where his sceptre is uplifted. Weakness, short-sightedness, defective knowledge, infirmities that do not come under the head of disobedience, these may for a while linger; but disobedience, no! Christ is what our faith lets him be. Let us not be trying to live by the faith of a dwarfed Christ. Let all the windows of our heart be opened to the truth of God. Let us remember the meaning of the word 'whosoever,' in this connection. This word breaks down the miserable canvas partition which you may have wished to place between your sin and the sin of the unconverted man. Whosoever sinneth.

THE FRIEND OF GOD.

THE intercession of Abraham with God in behalf of Sodom, is one of those narrations scattered here and there in the Old Testament, admirably adapted to make God known to men, until in the fulness of time there should be in the person of the man Christ Jesus, the fulness of divine manifestation. If there had been simply the destruction of the cities of the plain, without the foregoing declaration of God's purpose, men would have accounted for it as they now account for great calamities, at all events they would have been uncertain as to its judicial character. But it pleased God to make known to Abraham his purpose to destroy these cities by an express judgment, because of the excessive wickedness of the inhabitants. There is much that demands attention in this disclosure of a divine purpose made to a man. There is in it a revelation of God's holiness and sovereignty, his hatred of sin, and also of his condescension and (if we may so speak) his amiability, shown in making Abraham the confidant of his purpose. There is his deep displeasure against a rebellious race, and there is also his wonderful approachableness. There is the divine wrath, long-accumulated and now ready to break forth against those whom no displays of goodness and long-suffering had touched in the least, and there is at the same time placability. For the very disclosure was fitted to suggest to Abraham the thought of prayer on their behalf, and the possibility of a remission of the sentence. As in the case of the people of Nineveh; they inferred from the fact that God had sent them notice of his purpose, that a thorough repentance might induce him to renounce that purpose.

Abraham intercedes with God on behalf of the people of Sodom. He himself had a very deep sense of the sinfulness of the people; their ways were odious to him; the judgment denounced against them, must have commended itself to him as well-deserved. Yet, we see the evangelic spirit of the man. He knows that God is love, and delighteth in mercy, and his own character is finding its pattern in that of God.

Has God made known to us the judgment he intends to execute upon the children of men? Has he shown us the doom to which they are exposed? Yes; and why? In order that we, like Abraham, may intercede with him in their behalf. Let this be the lesson which we learn from the Scripture statements regarding the future of sinners. God would have us feel for those who feel

not for themselves, and plead in their behalf the merits of Christ's blood.

Abraham suggests that though the inhabitants of these cities are exceptionally wicked, yet there may be a few good men scattered among them. Will God slay the righteous with the wicked? There may be fifty. Well, in that case, his desire shall be granted. There may be forty five; there may be forty. As these prayers are granted, the patriarch becomes emboldened, and instead of advancing by five at a time, his strides are at the rate of ten each, till he gets as low as ten righteous men. Six prayers are answered, but he dare go no further. Our Lord Jesus could well say, Before Abraham was, I am. Unsearchable riches of grace were present in this interview of the great God with Abraham.

We find in this narrative a striking illustration of the N. T. truth that the righteous are the salt of the earth. By the righteous, Abraham understood that believers were meant; for it was his own faith that was counted to him for righteousness. And faith is the only principle that leads to true obedience. If there had been ten believers in Sodom and Gomorrah those cities would have remained, and would possibly have become very different from what they were. A church of ten members is a very small and feeble body in the eyes of the world; but the promises are with them; God is with them; they are mightier than all that are against them. Let Christians keep well in mind how much is dependent on their fidelity. Wrath is kept back from the ungodly because of their testimony which they bear for God. Let the little bands of Christians scattered throughout the heathen world be sustained by this thought. Nations are spared for their sake. And let Christians in far off lands be encouraged in their intercessions for the heathen world, by the thought that God has his ten here and his ten there, witnessing for the truth.

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

DEAR SIR,—One especial characteristic of the Gospel work of the past few years is the way in which God is using His own word for the conversion of precious souls. And many of His people recognising this are not only using his word much in speaking and preaching, but are also making earnest efforts to distribute the Bible, even in England where Bibles are so common that as I once heard a Right Rev. Prelate remark, it is said that the Bible is the only article on which a pawnbroker will not advance money. And if Christians recognise the advantage of judicious free distribution of the word of God in England, is there not much more reason and much more hope that such distribution would be blessed in India where the word of God is so rarely to be found amongst thousands upon thousands of our Indian fellow subjects and where books of any kind are so much appreciated? The judicious distribution of the word of God is a work which can be undertaken by many Christians who think themselves debarred from other methods of service for the master. The English lady newly arrived in the country and ignorant of any native language can at least see that all her servants who can read have copies of the New Testament in their own language. The official or the merchant has many suitable opportunities for giving away neatly bound volumes in good print to the many who resort to them demi-officially or in private. I am aware that many object to the free distribution of Bibles and tracts on the ground that such will be little valued or made a bad use of. But dear sir, surely that argument might be as well applied to all tract distribution; of the millions of tracts distributed in England yearly, (often doubtless somewhat injudiciously) probably three quarters may be immediately torn up or thrown aside. But if even one soul is converted by the means of one out of those millions of tracts, surely a good work has been done. And many of your readers will call to mind instances of souls having been converted even thro' such a "base" agency as a torn, crumpled, thrown aside, tract. Only lately I read of a Christian evangelist in Rome converted through the means in the first instance of a torn page of I think, the Epistle to the Romans which he picked up in the street. And I advocated above judicious distribution only, not casting pearls before

swine by giving away books to those who, one's common sense would tell, would make a bad use of them.

As to the portion of God's word to be given, I write subject to correction, but it appears to me that it is preferable to give only the New Testament as a general rule. Not that I would slight the Old Testament for a moment or in the smallest degree, but I submit that the latter is rather for the teaching of God's children through its history and types and prophecies than for pointing these with no previous knowledge of Christianity to Jesus. And if smaller portions are to be distributed, I suggest one of the Gospels, the Acts of the Apostles, and the Epistle to the Romans form a suitable combination. I advocate the giving away of God's word in good type. Many Natives read at night by very defective lights, and a book in large type may especially attract a reader then; and in the case of the book being in a foreign language (e.g. English) the larger type is far easier to be read. Of English testaments I know of no more suitable edition for general distribution than the "Brevier 12 mo" of the Bible Society in all forms of binding from "sheep" to "morocco-gilt."

In connection with this subject after opportunities for observation over a large portion of one of our presidencies, I take the liberty of suggesting to Missionaries and others in charge of Bible depôts the advisability of making these depôts really accessible to the general public. Very often the stock of Bibles for a depot for a whole district is, I believe, kept in the Missionary's private study, which is tantamount to half of England being without any Bibles for sale except those which can be obtained by a personal application to the archbishop of Canterbury at Lambeth Palace or by chancing to meet with a colporteur who may be any where between Dover and Bristol. When a respectable native gentleman knows that to buy a Bible he must go to the Missionary's house, be challenged, it may be, rudely by servants, be kept waiting an hour perhaps unknown to the "padre Saib" no wonder that he is deterred from purchasing. Would it not be feasible often to have a small glass book-case protected by wire, fixed during day light in a comparatively secure place at the missionary's gate, or the entrance to the school house or other similar place, where it can be seen by all passers-by; the case to contain a few specimens of Bibles and New Testaments (some of them open) with a notice over it that at certain fixed hours (to be named) a person would be in attendance there or at any other suitable place, to sell Bibles and other books. A servant or a catechist could be told off for the work without undue interference with his other duties. People could then freely resort to the place, knowing that they could get what they want without being detained.

In conclusion I suggest the advisability of making known the messages of the Gospel by texts in large type either on paper or painted on boards in our public thoroughfares both in English and the Vernaculars. This is being much done in England and in America, I believe, and how much more opening is there for such a work in this country, where advertisements of all kinds are comparatively novel and are sure to attract readers. The entrances of churches and chapels, of Bible and Tract Depôts, and of private houses, in suitable localities often afford most suitable sites for such a work.

Asking the prayers of your Christian readers on all efforts for distributing God's word in this land, I am, Dear Sir,

Yours very faithfully

B. B.

June 1877.

NOTICE.

Received Rupees 10 for Rev. Narayan Sheshadri's Famine Relief Fund, from Egutpoora for June.

Epitome of News.

SATURDAY, JUNE 23.

—The charge against Mr. Gordon, formerly commander, but at present chief officer, of the Ooriya, for causing the death of a coolie, who was drowned when swimming to shore from a boat in the river of Chandbally, was heard before Mr. Macpherson, Judge of Cuttack, and two assessors, on the 14th instant. Without calling upon the accused for his defence, he was acquitted, the assessors finding that the act of jumping over-board by the coolie was voluntary, and

was not caused by any assault on the part of Gordon, nor through fear of any assault.

—After Mrs. Gilder left for Europe on Saturday last, Mr. Gilder thought he could not legally retain possession of the estate and effects of the late John Walkington, and on Wednesday last transferred all the furniture and a piece of land at Lanowlee, valued at about Rs. 500, the property of the deceased, to the Acting Administrator General.

—The *Bombay Gazette* urges "the abolition of anything but the most rudimentary instruction through the medium of the vernacular languages. We would teach every man to read and write and cast up simple accounts in his own language, but nothing more. Geography, history, and all other branches of learning we would impart only through the medium of the English language, and—more particularly among the lower classes of Government servants—such as petty Mofussil officials, non-commissioned officers in native regiments, &c. make a knowledge of English, as far as was consistent with other requirements peculiar to each case, the test of merit."

—"A deliberate suicide was committed in the afternoon of Saturday last, in the Cantonments at Oude, by Private Daniel Eden, H. M.'s 65th Regiment. The cause of the rash act is not yet known. It may be noted in connection with this case, that since the 65th Regiment came into that station no less than seven cases of suicide have occurred."

—A sepoy of the 23rd N. I., stationed at Bangalore, shot himself while on duty on the butt guard on the 18th instant.

—A Mr. Knapp, who is to be tried for causing hurt to a Burman by firing at him with a revolver, will not be tried by the Magistrate at Rangoon, but in the Sessions Court of Pegu, and by a jury.

—*Bombay Gazette*: A large statue of St. Peter, for St. Peter's Church, Bandora, has just been landed. It is the gift of the Rev. Antonio de Mello, Vicar at Mané, in Salsette. The blessing and inauguration of the statue will take place on Friday next, the Feast of SS. Peter and Paul, at 6 a. m.

—Pitamber, the man supposed to have assaulted the old Carwee woman, has been arrested.

—A letter from Point Pedro, Ceylon, gives a shocking account of the ravages of the cholera epidemic there. 562 deaths from cholera have been reported during last month. The total deaths since January in the peninsula amount to 4,000 odd, and since the outbreak of the epidemic upwards of 9,000 have been reported. Want of proper and nourishing food makes the people fall easy victims.

—The Bishop of Colombo has preached his first sermon in Sinhalese.

—The White Star steamship, *Germanie*, Captain C. W. Kennedy, arrived at Liverpool from New York, on the 14th May, having made the run in the unprecedentedly short time of 7 days 11 hours 37 minutes mean time. One day she ran no less than 410 knots (472 miles), and on two other days 406 and 402 knots respectively. The *Germanie* is a four-masted steamship of 5,008 tons gross, 3,150 tons net, with a nominal horse power of 760. She was built in 1874 by Messrs. Harland and Wolff of Belfast, her engines being supplied by Messrs. Mandalay Sons and Co., of London.

—*Pioneer*: "The question as to whether rum is or is not to continue to be issued daily to the young soldier in the army canteens is rapidly assuming importance. It appears that the Soldiers' Total Abstinence Association has circulated a series of questions to the medical officers of the army in India on the subject, requesting an opinion as to the good or bad effects of the rum issue. The replies have evinced a singular unanimity, and in this case, at any rate, the old adage about the differing of the doctors does not hold good. Without exception they all condemn the rum issue as most unnecessary as a ration, and dangerous in every way to the well-being of the soldier."

MONDAY, JUNE 25.

—Fall of rain up to Saturday morning, at Byculla, 28 inches. Fort, 28 inches. Coiaba, 31.

—A chimney of the Fort Press Company, 100 feet high, fell on Sunday morning, 3 o'clock, killing three Hindoos sleeping on the ground floor. There was an extraordinary fall of rain in the early part of the night.

—*Zion's Herald*: "The enormous disproportion between the reading of fiction and other books is perhaps most impressively exhibited by the detailed statement in the New Bedford report, which is given as the result of examination thus: Fiction, 72 per cent.; Biography, 9; Art and Sciences, 5; History, 3; Theology and Philosophy (united), 3; Voyages and Travels, 3; Law and Politics, 1; Fine Arts, 1; and the rest, classified as "Miscellaneous," 3. Think of it! Biography, which holds the next rank to fiction,

has but one-eight of its circulation! Art and sciences, adding in the fine arts, one-twelfth; while theology and philosophy have to be combined to reach one twenty-fourth of the same! We are not extremists, nor alarmists. We are glad to believe that under the conscientious supervision of the trustees impure novels find no place in our public libraries. We recognize, also, the fact that while there are novels rightly styled "sensational," there are also those which may accurately be designated as "wholesome." We are afraid, however, that we should be compelled to draw the line between them at a far different point from that of the librarian of the Lawrence library, who, excluding the juveniles, classes sensational fiction at 10 per cent. and wholesome fiction at 40. The *New York Nation* not very long ago had a statement in its columns that an employé of the Boston Public Library, who was dining with some literary gentlemen, laid a wager that none of them could name the three novelists most called for at the library. Of course, Scott, Dickens, Thackeray, and George Eliot were guessed, but without success. Resort was then had to the popular American writers of stories which were in their minds—Mrs. Stowe, Mrs. Whitney, Miss Alcott; but to their surprise they were told that no one of the three favorites had yet been discovered; and though American women bore off the prize, they were names hardly known to the literary world—Mrs. E. D. Southworth, Mary J. Holmes and Caroline Lee Hents."

TUESDAY, JUNE 26.

—Leprosy prevails in the Sandwich Islands, and the Government have allotted a secluded valley in the island of Molokai for the residence of those affected, and all lepers are removed thither. There are now 700 living there.

—*Kurrachee Beacon*: Immediately after mid-night on Saturday, the 2nd instant, a large meteorolite was seen to fall north of the town of Meerpoore Buttore. Its appearance was preceded by a great noise, not unlike the roar of cannon. The meteor took a southerly course in its fall, which occupied five or six minutes (?). The phenomenon resembled a bright full moon, and appeared to be of the size of a large melon.

—*Times of India*; London telegram, 25: At the Ministers' Cabinet meeting on Friday there was a grave disagreement between Lord Beaconsfield and the Marquis of Salisbury. The Premier proposed that Parliament should be asked to vote a sum of five millions sterling for military preparations. The Marquis of Salisbury threatened to resign if the Ministers agreed to Lord Beaconsfield's proposal; and even intimated his intention of following Mr. Gladstone's precedent. Ultimately it was decided that Sir Stafford Northcote should ask the House of Commons for two millions sterling, as a supplementary army estimate.

It is considered probable that the Marquis of Salisbury will resign. (see below.)

—The Rev. Mr. Midwinter, of the London Mission Society, has died at Vizagapatam from an attack of typhoid fever.

—*Friend of India*: "The origin of the Druses is a matter of controversy; one of the national traditions makes them the descendants of a European colony left in the East after the Crusades. It is not rare to hear them boast of belonging to the Gallic race; but it is probable that, like the Maronites, they are an Arab tribe of the desert, who, having joined one of the religious parties which arose in the East after the great Musulman schism, fled to the mountains and entrenched themselves there to avoid persecution. As to their religion, that word can scarcely be applied to the corrupt mixture of Musulman dogmas and Pagan superstitions which constitute this people's creed. The Druses practice neither circumcision, nor fasting, nor prayer; they observe neither fasts nor times of abstinence. They are divided into two castes, the 'akkals' or initiated, and the 'jahils' or ignorant. The highest order of 'akkals' are distinguished by white turbans. It is said that the secret assemblies of the initiated resemble the ancient mysteries of Eleusis. The marriage of brothers and sisters is permitted. Their calf-worship appears fully established by M. de Sacy in his work on the Religion of the Druses. They have great faith in amulets, which represent to the initiated masonic signs. An Englishman struck one of these symbolic calves in his button-hole, as if it were a decoration, and showed it to a Druse chief who happened to be in London. The Druse turned white with rage and told the Englishman that if he had been on Mount Lebanon he would have killed him on the spot. In short, the most marked character of this people's religion is, that it accommodates itself to any circumstances. The Druses are true Pagans,

They will consent to be either circumcised or baptised in case of need; but at bottom they remain Druses, and nothing but Druses. Whenever the Mount is not threatened by foreign domination, the Druses turn oppressors and persecute the unhappy Maronites. At the time of which we write, they carried fire and flame into the Christian villages, and to conciliate the Porte, they offered to turn Mahomedans, exactly as they once turned Christians to ensure the protection of the European Powers. Such are the two races of men whom the Turks, instead of governing, oppose face to face until the feebler party shall be exterminated."

WEDNESDAY, JUNE 27.

—*Bombay Gazette*: "It does not appear that the Russians have crossed in any strength at Ibraila; and we consider it probable that this movement has had no other object than to secure for the Russians the control of the Lower Danube. In this respect it has been completely successful. The heights of Matchin, which the force that had crossed is reported to have won are to the eastwards of the fort; and, having gained this position, the Russians are masters of all the country as far as the Black Sea. The Turks have already evacuated Tultscha and, we presume, that Isaktchi also has been abandoned; so that the Russians will be left at liberty to establish batteries on both banks of the river and effectually to control the navigation. Thus, an end is put to the boasted predominance of the Turks on the waters of the Danube, and this alone is no inconsiderable gain. For operations on a grander scale to force the whole line of the Danube we must look elsewhere, and we shall probably not have to look long."

—No cases of cholera have appeared in Belgium since the 18th.

—The *Times of India* has a telegram to the opposite effect of the one published yesterday. "The Chancellor of the Exchequer will not now ask the House of Commons to vote two millions sterling for military preparations. The Marquis of Salisbury will consequently remain in office."

—The Government of India have decided that the following shall be the proper way of styling Her Majesty—"Queen Empress of India."

—Mr. William Muter, of Manchester, has intimated his desire to hand over to the trustees of the English Presbyterian College, London, a sum of £2,000 in order to found three theological scholarships of £30 each, with a proviso that competitors are to be practical abstainers from alcoholic liquors and from tobacco.

—We find the following in the *Friend of China*, for May: On March the 29th Major-Gen. R. Shaw, Glasgow House, Portsoy, and late of the Bombay Army, lectured on England's Opium Policy in the Young Men's Christian Institute, Aberdeen, to a large audience. Dr. Farquhar presided, and was accompanied, among others, by Dr. Anderson, Gymnasium, Old Aberdeen; Rev. A. I. Robertson, Mr. J. Duguid Milne, Ex-Baillie Urquhart, and Captain Ross. The lecturer—in the course of the one hour and forty minutes during which he spoke—denounced the opium policy of the British Government in his well-known vigorous style; described in a graphic manner the evil results of a trade which ruins myriads of people; and laid particular emphasis upon the persistence of the Indian Government to stimulate the cultivation of the poppy, from which the pernicious drug is extracted, instead of utilizing the large tract of country which is given up to the growth of the weed to the production of grain for food for the natives, who in years past had suffered so terribly from the ravages of famine. He characterized the reign of Victoria, as one that would be handed down to posterity as infamous on account of the many cruel wars which had been carried on in the East, particularly in the case of the two raids into China. In the course of the lecture the general was frequently applauded with great enthusiasm. At the close of the lecture Dr. Farquhar, in proposing a vote of thanks to Gen. Shaw, confirmed, as the result of personal experience in India, the statements of the general as to the baneful character of the traffic. Ex-Baillie Urquhart, in discharging a similar duty towards the chairman, took occasion to express his regret at the want of sympathy with the subject throughout the country for many years, but hoped that it would not be long till the country awoke to a sense of its duty in regard to this question, and wiped its hands of the great iniquity with which it is now concerned (applause).

THURSDAY, June 21.

—A Springfield (Illinois) correspondent of the *Christian at Work* writes on April 10 of a wonderful work of grace going on in that city. He says:—"There are three Methodist, two Baptist, three Pres-

byterian, one Lutheran, and one Congregational minister engaged in the work, and next to the power of the Holy Spirit, the power over the objectors to the religion of Jesus Christ is to see so many ministers of different denominations working so long and faithfully together, and growing nightly to love one another more and more. There have already been added to the different churches over 350 souls, and it is calculated that over 500 have been converted. There is no fuss or excitement."

—At the Annual Meeting of the Baptist Missionary Society the Rev. J. Smith of Delhi said: Let me here bear witness to the value of simple preaching. I have preached to great crowds near the Great Mosque; I have met the Mohammedans in argument, and I have overcome them, knowing well what they had to say. Having had so much experience, it was no difficult matter for me to overcome them. I have seen the crowd swaying backwards and forwards like a field of wheat under the wind, from mere passion and vexation that they were thus put down. I have tried all sorts of things. I have preached to the people moral duties; I have told them to be honest and true, to abstain from theft and murder, and so on; I have told them about the power of God in creation. All this was perfectly true, but no result came.

As soon, however, as I began to tell them, "God loves you; I bring a message of love to you; I have come to tell you the way of salvation; you may all be saved and go to heaven," oh, the astonishing effects, which I cannot describe to you! In all mission work my advice is, Carry these glad tidings, not philosophy, not education even, but carry this message of the love of God in Christ. That is the grand lever to lift men out of the depths of sin into a higher atmosphere. The man or the woman who cherishes in his or her heart this great truth of God's love is not far from the Kingdom of God.

Said Mr. Spurgeon at the same meeting: I am thankful for success, but I feel in my heart a deeper gratitude to God for permission to work for Him. I could bow at his feet and bless his name if He would only let me be a little ant, and live at his feet—if He only would not crush me, and let me live there, and carry grains of sand for Him throughout eternity. It seems to me to be one of the highest gifts of his grace to be permitted to take any share whatever in his grand enterprise of the salvation of the sons of men. I think we lack one evidence of the perfect reconciliation of our souls to God until we get to do something for Him.

—Rev. E. P. Hammond writes to the *Christian*: I have now been preaching three and four times a day for seven months. For six weeks I held meetings in Syracuse, a city of 60,000 population, in central New York. The work of the Spirit was so manifest that on some occasions nearly every one in the house who was not a Christian would rise for prayers. Occasionally excursion trains came in from the county. Thus the work extended all through the region. For the past three weeks I have been holding meetings in Seneca Falls; 649 have been carefully examined, and confessed conversion. Two hundred went with me to Waterloo on the New York Central Railroad, and there is now a glorious work in progress there.

—It is said that Madras has already spent over seven millions sterling in purchasing imported grain. About seven hundred thousand tons have been already imported. At the present rate of consumption, three hundred and fifty thousand tons more will be required before the south-west monsoon crop becomes available.

—The passengers and crew of the M. M. S. S. Meikong, wrecked on Cape Guardafui on the night of the 17th inst., 260 in number, were at Aden awaiting passage to Europe by next mail steamer. There had been four casualties, two seamen drowned in landing from the wreck, one passenger, a Mr. Arrathoon, from Madras, and one of the ship's officers died from sunstroke prior to having been rescued by the s. s. Glenartney, on the 18th instant.

—Overland Mail, June 8: At Bath, where the West of England Exhibition of Agricultural Implements has attracted large gatherings, a small wooden bridge over the Avon, near Widcombe, some forty feet high, was advertised as the nearest way to the Exhibition. The toll-gate was on the further side of the bridge from the railway, and people paid as they went off. On June 6 an excursion train crowded the frail structure, and when some 150 or 200 persons were waiting to pay the toll, the bridge swayed and cracked, and suddenly the entire bridge broke away, plunging the people into the river, or flinging them against the cliff and on to the tow-path. The full effects of the disaster are hardly known. Ten bodies have been found, and fifty persons are in the hospital seriously injured.

Amongst the deaths recorded this week are:—the Bishop of Sodor and Man; Lady Roche; Lady Carey; the Hon. Louisa Stanley; Lady Hanham; Major-Gen. E. J. Lake, Royal Bengal Eng., C.S.I.; Major-Gen. E. C. Fletcher; Col. A. F. Macpherson, late 43rd Bengal Light Inf.; Mr. D. Patridge, late of Shanghai; Mr. A. Purvis, late Madras C.S.; Mr. J. G. Down, late H.E.I.C.S.; and Mr. J. R. Watts, formerly lieut. Madras Horse Art.

June 2 being the fiftieth anniversary of the episcopal consecration of Pius IX. and the thirtieth of the promulgation of the Italian Constitution, was celebrated with all possible solemnity both at the Quirinal and the Vatican.

The streets were decked throughout with national flags, and the King reviewed the troops in the new Piazza della Indipendenza. The Senate, Chamber of Deputies, and the Municipal and Provincial Councils went up to the Quirinal in state to congratulate His Majesty. The statue of the King was unveiled upon the Pincio. Bands played in all the piazzas, and the city was illuminated. The Pope, on his side, attended by the Cardinals and all the most distinguished pilgrims, celebrated Mass in the Sistine Chapel. A grand commemorative function was performed in the Basilica of St. Peter *in vinculis*, which was superbly decorated and brilliantly illuminated, and was crowded to suffocation, and more than 2,000 Italian pilgrims went up to the Vatican to congratulate His Holiness. The Pope, however, was slightly indisposed, and requested an address might not be read when he entered. It was therefore simply presented, together with a number of gifts.

The King, replying to the congratulatory address of the Senate on the anniversary of the promulgation of the Constitution, acknowledged in eulogistic terms the patriotism of the Senate, the guardian of Italian institutions, and felt sure that it would always fulfil its noble mission. Replying to the address of the Chamber of Deputies, His Majesty, after thanking them for their expressions of loyalty and attachment, said:—"Thirty years of sacrifice and of unwavering faith secured the unity of Italy, and Rome has become the capital of the Italians. The past is a pledge for the future."

The papers speak of five cases of presents to the Pope having arrived from Queen Victoria.

A band of brigands was surrounded in Sicily a few days ago, and as they resisted, Leoni (who captured Mr. Rose) and two of his followers were killed. The affair was alluded to in the Italian Parliament in congratulatory terms.

—*China's Millions*: Mr. Taylor writes on February 16th:—"You will be glad to hear that I am very much benefited in health by my visit to Wuchang. I am now hoping to be able to visit most of our own stations in succession. The province of Kwang-si is now a subject of much thought and prayer to me. I expect to leave on Monday for Gank'ing calling at Ho-k'eo on the way to see what sort of a place it is. We have Jesus! Oh, how independent of circumstances does this make us. I am writing by a little window in a dark attic; the chair not a foot high, yet I can touch the tiles as I sit. The boy swept up the hailstones that came through the tiles in the night into a heap this morning, a foot and a-half square and one to two inches thick. I was writing with numbed fingers till 3 a.m., and out to breakfast at 8. Nature does not enjoy these things, but my heart rejoices in my Father's arrangements, and I cannot keep the lines, "What a friend we have in Jesus" and the music from welling up in me—cannot and do not want to, for it is all true, is it not?"

FRIDAY, JUNE 29.

—*Times of India*: "The efforts of the Stafford House Committee on behalf of the sick and wounded soldiers of the Turkish armies have apparently deeply moved the sympathies of the Turks, and have proved in some degree a salve for the wounds inflicted by the rough handling they have received from Mr. Gladstone and his followers in England. The following telegram was received by His Grace the Duke of Sutherland from the Sultan's First Secretary the day the last mail left London:—"It is with great pleasure that I convey to your benevolent Committee, through your Lordship, the sincere thanks and gratitude of His Imperial Majesty the Sultan and of all the Osmanlis for the help your Committee has rendered to the wounded Turkish soldiers. You can well imagine how grateful we all feel here for your help, particularly when it is most needed." It will be as gratifying we believe to all H. I. M. Indian Mahomedan subjects to hear that a powerful body of English noblemen and gentlemen are using their utmost exertions to enlist the sympathies of the English public on behalf of the brave soldiers who are now fighting for their homes and their country."

—Fall of rain up to yesterday, in Byculia, 29 inches; Fort 27; Colaba, 35.

—Dr. Coates, the Principal of the Medical College, Calcutta, was obliged to say in a public address to the students lately: "Duty compels me to report some grave acts of misconduct. No less than six students have been excluded for two years from all examinations, for using unfair means in obtaining their L.M.S. and M.B. qualifications. Again, those absent from their classes have irregularly obtained the lecture attendance book, and forged themselves present, so as to insure getting their certificates. One gentleman presented the attendance book the previous session to one of the professors with the ink of these alterations still undried. This led to the rejection of his certificates, and to the discharge of the record-keeper. I trust we shall have no more of this in future."

—Deaths Last week, 784. By Cholera, 165.

—Mr. L. R. Ashburner, C. S. I. succeeds Hon. Mr. Rogers, C. S. as Member of Council.

—Conscience-money £500 appears in the recently-published Home Accounts of the Indian Government.

—Lord Redesdale was to call the attention of the House on the 14th instant to a book entitled "The Priest in Absolution," privately printed and at the disposal of an association of clergymen called the Society of the Holy Cross, for private and limited circulation among the clergy.

—Jugjeevun Bhowanishunker, a metha in the employ of Vurdman Poonsey and Co., charged with criminal breach of trust in respect of Rs. 12,400, which were entrusted to him for payment to several merchants on account of hoondees; and with criminal misappropriation of the money, has been found guilty and sentenced to three years imprisonment.

Miscellany.

—*Zion's Herald*:

"Your preaching to be effective, must be positive. You must be able not only to deny something, but to affirm some greater thing. To displace evil is not to establish good, as another evil will be likely to take its place. The man who spends the whole season in uprooting tares will be without a harvest of wheat. The surest way to displace the evil growth is to sow good seed. Fill the ground with wheat, and there will be no room for the tares. Store the mind with truth, and error will find no lodgment in it. If God be in a human soul, Satan is excluded by the law of contrariety."

"A belligerent and critical ministry is usually without fruit because it attempts to destroy the weeds without stocking the ground with good seed. The weeds are sure to spring up again in the vacant field. The positive preacher has no such trouble. Every available place being covered with wheat, there is no chance for the tares. Filling the mind with the truths of Christianity, evil influences are held in check, and the virtues of the Gospel come to maturity. The Master did not send you so much to fight the devil out of the world as to introduce the Gospel into it. Bring in the fullness of evangelical truth and spiritual influence, and the enemy will have no occupation. It is not enough that men get rid of Satan; they need Christ. To be emptied of evil will avail nothing without being filled with good. Fill the minds of the people with the vital and saving truths of the Christian system, and they will prove an impervious shield against the attacks of the arch deceiver and of enemy mankind. Satan may come, but he will find nothing in them, as he found nothing in the Master."

—*Rev. W. Hay Aitken*:

I remember a Christian woman in Liverpool, who was a member of my flock there, and who had a husband without God and without hope in the world. He was a fisherman, and was frequently away from home pursuing his calling. On one occasion her brother-in-law went to the cottage when the husband was away. Talking about the husband, he said, "I cannot understand why John is not converted, we have prayed for him so long." "Oh," she said, "he never will be now. I have done every thing I could. I have prayed with him and for him. It's no use, he is too hard." "Oh," said her brother-in-law, "I understand it all now. I have prayed and prayed for years, and oftentimes I have had the full conviction that my prayers were to be heard. I could not understand how he was not converted, but I understand it now." "What is it?" she replied. "It is you who are the hindrance." "Me! why I've been praying too." "Yes, it is your unbelief that is keeping the blessing back." "Do you think so?" "I am sure of it. As long as you pray morning and night, and then tell God you don't expect it, you will never have it." After some conversation, she said, "I see it, I am all wrong." "Will you then, kneel down and confess that you have been mocking God?" They knelt down, and she poured out her confession of unfaithfulness before God. Three days after a knock came to the door. She opened and there stood her husband. His first words were: "Thank God, Mary, I've been converted. I've come home a changed man. There has been a great work amongst the men

of the fishing boats; and now a new life has begun for you and me." How many of us keep back the blessing by our own unbelief.

—The Truth of Christianity proved by Christian experience; by Bishop Willey:

I say that in this fact of actual and conscious experience we have incontrovertible evidence that the Gospel is divine; that it is from God; that it is what it claims to be—"the power of God unto salvation." The world casts this mighty argument away. It says, "You are a party concerned; you are an interested witness; you reason in a circle." And the mighty weight of this fact that God has furnished as the most wonderful of all facts, loses, to a great extent, its power on the minds and consciences of men.

Now, I wish to look a little further at the power of the fact of this our Christian experience as evidence to all men, and in all time, of the truth of the Gospel, and its power to save men. "Ye are my witnesses," saith the Lord. How are we witnesses? "Tarry," said the divine Redeemer, "in Jerusalem, until ye be endued with power from on high. Then ye shall be my witnesses—in Jerusalem, and in Samaria, and to the uttermost parts of the earth." How? The power comes upon us. God comes. God the Holy Ghost is given to us; and our business is to stand before the world as God's witnesses to-day, as Peter was God's witness eighteen hundred years ago. I say, let us look a little while at the power of this fact in its evidence for the Gospel. I affirm that my testimony, that your testimony, in behalf of this matter of fact is as acceptable—ought to be, must be in true reasoning, as competent, as demonstrative, as human testimony can be to any other fact in the world; and that I am just as competent to bear testimony to my conversion and to my Christian life as I would be competent to be a witness in a case of murder or theft if I had been there to see; and that it ought to have just as much weight before the court of humanity as the testimony of an eye-witness in a criminal court. Now let us run a parallel between the two, and see how they teach. Suppose we have before us a jury on the most strict principles of evidence, and a criminal on trial—we will say for murder. The witness is called, and the man is placed on trial. Of each witness certain things are demanded before his testimony can be accepted: He must be a capable witness—that is, must have been present; must have seen the thing done; must know from his own personal acquaintance with the fact; and must be of sufficient age to bear witness to the fact, and of sufficient intelligence. He must be a man of accepted veracity in the community; he must be an unprejudiced witness; he must not be a party in the affair; and when these elements combine, the man is accepted as a witness, and on what that man says you will hang your fellow-man. Now I say that in all these particulars the Christian is a competent witness in this matter of fact of his own salvation and his own regeneration. Let us look but for a moment: First, the witness appears, and we require of him, as I have said, that he shall be a capable witness—shall know of the fact of which he affirms; shall have been there. Mere hearing, mere opinion, mere theory has nothing to do in a court trial, in a case of this kind. For instance, you arraign me as a Christian witness. Have I been there? Yes, thanks be to God! I have been there. I know just where it was, and just how it was, and who were around me, and all that took place, and just what happened to me, just what I experienced and felt. I know what that experience has been to me for thirty-seven years, and I have never found occasion to doubt it or call it in question. But my testimony must be of a matter of fact. If I call a witness into court to testify to the truth of the doctrine of regeneration, that amounts to nothing; but I may call my witness into court to testify to the fact of his own regeneration. They are two very different things; and I claim the conversion of an individual is just as much a matter of fact as anything else. I can just as well testify I was converted to God as that I was sick at home at such a time; that I had a pain at such a time; or that I was in a certain place at such a time. It lies along in exactly that same line of experience—a personal matter of fact. My witness, then says it is a fact. I do not, perhaps, understand the doctrine of regeneration; I simply know that "the wind bloweth where it listeth, and we hear the sound thereof, but cannot tell whence it cometh or whither it goeth." Of the doctrine I may be ignorant—that is, may not comprehend it, but the fact I can comprehend, and it is to that fact alone that I bear witness.

Selections.

MARY THEOBALD—WHAT CURED HER.

BY REV. H. S. KELSEY.

THE subject of the following sketch resides in Woburn, Mass. I was her pastor for three years and a half, and was well acquainted with her physical and spiritual condition. My visits to her sick-room were many and refreshing. Going to carry encouragement and cheer, I invariably carried strength and courage away; for Mary was always hopeful and full of faith. It always seemed to me that the Lord was perfecting her "through suffering." She rested

patiently in God's hands, uncomplaining, willing to wait His time. For from the first of my acquaintance to the last, she had an unswerving confidence in her recovery. Many times has she said to me: "I believe that I shall be well. Jesus will raise me up. I shall hear you preach some day."

But in common with the friends who were watching her case and with the physicians who had exhausted their skill upon her in vain, I had little or no hope of her. It seemed to me that her life was to be one of suffering; that God was keeping her with us that we might have a heroic example of what His grace could enable one to bear and to become.

But for four months Mary has been well. Retiring on the night of the 30th of September, more feeble than ever, she came forth in the morning without a remnant of the pain which had filled a decade of years with agony. That Sabbath was to her, indeed, "a high day." A week later, the frequent prophecy that she should hear me preach was fulfilled.

I was fully acquainted at the time with the circumstances of her recovery. With her I rejoiced and thanked the Lord. It seemed then to be a wonderful interposition of God. It seems now that it is time to make known the facts, and let them testify for Him.

A few days ago I received from her lips the following statement of the origin and progress of her sickness: "My first sickness occurred when I was sixteen years old. This illness lasted for a year. Indeed I was never well again. That sickness left me with a bad humor which for two years kept me covered with boils. When the boils disappeared, the trouble was internal. Physicians feared a cancer. For ten years I was sick more or less—sometimes able to work, sometimes utterly prostrate."

"My second severe illness began in the autumn of 1871. I had been failing for two years. Then I was obliged to give up. I was on the bed five months. From this illness I never recovered so as to labor or walk abroad. When not confined to my bed, I have been on the lounge as you have known me. No one can ever know the suffering which these years have brought me."

My acquaintance with her began in the spring of 1873. Several times since I have known her she has been carried so low that we have thought her release near at hand. And, indeed, the general tendency has been downwards. I recently asked an intelligent physician, who had attended her for a year or more, to give me the facts in her case. He replied: "She is diseased throughout. Her system is thoroughly soured. It responds to nothing. Almost every function is abnormal. There is no help for her in medicine." Other physicians had tried their skill with the same result. It was generally admitted by doctors, friends and family, that nothing more could be done for her. But while all others saw only suffering and an early death in store for her, she confidently expected to be well. Her faith never waned.

It was her custom to spend a few weeks each year in the family of one of the sisters in the church. At her last visit it was evident to this lady that Mary was not so well as in former years. One day, when conversation turned upon this topic, she felt constrained to express her fears. But Mary was hopeful. A proposition was made, and arrangements were perfected, to visit Dr. Cullis, to secure the benefit of his prayers. But her feebleness was so great that the plan was abandoned. "If," said Mrs. F., "faith is to cure you, why go to Dr. Cullis or to any one? Let us go to God ourselves. And, Mary, if you have faith that God can and will cure you some time, why not believe that He will cure you now?"

A time of solemn self-searching followed. She felt herself cast on God alone. All hope of human help was at an end. And, furthermore, the suggestion of her friend brought a new conviction to her soul. Her faith had only been general and indefinite. It never had risen high enough to grasp the fact of God's immediate and efficient interposition in her behalf. She had thought it enough patiently to wait His time. She saw that, after all, her faith was feeble, and that she was dishonoring God by limiting His power.

Again her Bible opened to the familiar passages, "the prayer of faith shall save the sick;" "according to your faith be it unto you." The Spirit of God was leading her up to higher ground. She felt that the time for testing her faith had come. She would dishonor the Lord no longer. Requesting the prayers of the family that God would now grant healing and restoration, she tottered to her couch, and asking that in the morning she might be well, calmly closed her eyes in the assurance that it would be so. And according to her faith so it was. She woke in the morning with newness of life. Not a vestige of suffering remained. So far as that is concerned, there

was not a hint left that she had been an invalid for almost a score of years.

She immediately took her place in the family as a well person. Two days after I saw her. She came to meet me with a step light and strong, and with a face written all over with thankfulness and joy. Since that time all the abandoned duties of active life have been resumed. When last I saw her, she was in bounding health and spirits, declaring that she could not remember when she had felt so happy and well. That night—one of the coldest of the winter, the roads at their iciest—she walked more than half a mile to and from the prayer-meeting.

It is not my purpose to philosophize, but simply to state the facts. It is difficult for those who are conversant with the case to believe that there is any illusion in it. That she went to sleep a suffering, feeble, shattered woman, and awoke free from pain, and that she has been gaining in strength ever since, are facts that cannot be doubted.

This, and similar cases, which seem to be multiplying of late, awaken serious questions in every Christian heart. Is not God showing His people by unquestioned testimony that the faith which honors Him He will honor in its largest demands? And is He not also showing that the prevalent theory of His Church in reference to the divine efficiency in response to the faith of His people, will bear a re-examination and closer adjustment to the letter of His promise?

CONGREGATIONALIST.

A GENTLE REBUKE.

I REMEMBER during the war an incident at a prayer-meeting at the rooms of the Young Men's Christian Society. It was the first year of the war, and we had had quite a number of unsuccessful battles. We had been repulsed, and it looked as though the country was going to pieces. We were very much discouraged and disheartened. I remember that every one who spoke in that prayer-meeting was telling a very doleful story. By-and-by an old man with beautiful white hair and beard arose. I said to myself then that he must look like Moses. He rebuked the young men, saying that there was no darkness where God is, and if God is with us, why should we be cast down? After he had rebuked us a little while he gave us some good advice, and closed by stating that he had been East, spending the summer in the Eastern States. One day he wanted to go up into a mountain, having heard how beautiful the sun looked from there when it rose in the morning. He made his arrangements and started early, with a guide. As the old pilgrim got up a little way, by-and-by a thunderstorm came on, it rained hard, and the lightning played around them, and the thunder began to peal and shook the mountains. He said to the guide: "I think I had better go back; this storm is too fearful; it will prevent my reaching the top." The guide smiled and said he thought they would get above the storm soon and on they went through the clouds and storm, and at last got above them to the summit, where it was as calm as a summer's evening. They could see the storm in the valley and hear the thunder. "Children," said the old gentleman, "don't stay down in the valley of darkness where you are; climb up higher where it is light." I never forgot it, and if the way is dark I can hear the old pilgrim's words in my ears, and there is no darkness.—D. L. Moody.

J. B. GOUGH ON CHRISTIAN TEMPERANCE.

At the recent Temperance Convention, held at the Boston Tabernacle, Mr. Gough was one of the leading speakers. In the course of his address he said:—

I want to speak more particularly for a few minutes to those who have suffered; and if there are any here who are suffering from the effects of drink you know as well as I can tell you the power of the appetite; you know what it is to break it off; you know the awful struggle that there is. A great many men have said to me, "I can reform without becoming a Christian." I am not one of those who will say to you that you cannot quit drink unless you become a Christian, but I say this, within my experience, that

NINE OUT OF TEN WHO TRY IT FAIL.

Then there is another point I wish to speak upon, and for my life I would not conflict in any way with anything that Mr. Moody has said. I think he and I believe the same thing, only there are two ways of putting it. We have been told—I don't know that the leaders of these meetings have said it—that if a man gets the grace of God in his heart it takes away his appetite. I am not one of those who would speak slightly of the wonderful, illimitable, infinite

power of the grace of God, but while one man may have that appetite taken away from him by God's grace and Spirit, there is another man who may have that appetite left in him to try him. When Paul prayed that the thorn might be removed out of his flesh, his prayer was only answered by "My grace is sufficient for thee."

I know there are men who are good Christian men that are struggling and fighting to-day against this appetite. A minister of the Gospel writes me: "I was deposed by my church for drunkenness; some of them had confidence in me, and they gathered together and formed a little church, and we worshipped in a hall. I preached for them six or eight weeks; I then came down to Boston to buy hymn-books. I met with a friend who asked me to dine, and I drank a glass of wine, and for three days I knew nothing, now I am ruined for time, and I fear for eternity." I have a letter from a minister of the Gospel who says this: "My grandfather died of delirium tremens, my mother died a drunkard, I have inherited an appetite for liquor. When I went into the ministry I sought the hardest work I could get, and went as a home missionary. I am now broken down. I have covered my whole life with prayer as with a garment; I have spent hundreds of dollars at water-cure establishments to wash this devil out of me; I have gone without animal food for two years; yet I tremble every day on the awful verge of the precipice of indulgence."

Now mark me. I don't say that the grace of God cannot take away every particle of that appetite, as the infinite power of God can cure every disease; but what I want is this—that no man shall go away from these meetings filled with the new sensation that comes to a changed man, forgetting that when the battle comes he is away from such influences as these, and say, "I have the grace of God in my heart; I have no appetite now." Let one of these men who have been drunkards, and who have abstained for ten years, take one glass, and see if he hasn't got the appetite then. Like the slumbering fire of a volcano, that one glass will rise into fury, drenching, perhaps, body and soul in the lava of drunkenness.

If I have any grace in my heart—I know that that has been taught in this Tabernacle—if I have any grace in my heart it prompts me to pray, "Lead me not into temptation." I have His word for it, I shall never be tempted more than I am able to bear, for there is a way of escape for me from every temptation; but if I have such views of the grace of God that will induce me to say, "I have so much grace that I can now walk into the temptation, and that grace will save me from falling," it is very doubtful to me whether such a man has the true idea of the grace of God. Therefore I say to reformed men, Christian men, your hope is in Jesus to keep yourselves unspotted. Touch not, taste handle not, meddle not with it.

Men often say to me, "Have you this appetite?" I don't know; there is only one way in which I can test it, and my daily prayer is, "God help me to avoid the test." I can only know whether I have it by testing it, so I shall die in blissful ignorance of that fact. But although it is thirty-five years since I signed the pledge, I will not put to my lips intoxicating wine at the communion-table.* I have not, and I never will, I have known cases of fearful falling from the first mouthful. A good Christian man said to me to-day only, "Three weeks ago I had the most awful struggle against my appetite"; and a gentleman said to me, holding me by the hand, the other night, "God bless you, Mr. Gough, I am fighting an awfully hard battle." I said, "Do you feel secure?" "Secure in Jesus, Mr. Gough." Oh, I tell you that is the strength of the movement to-day.

THE WIFE OF BUNYAN.

THERE is only one instance, in the whole history of England, of a woman making her appearance at Westminster Hall, before the Judges of Assize, in order to make a formal defence in favor of the unfortunate. That woman was the young and interesting wife of John Bunyan.

She, first of all, had the courage to appear before the House of Lords, to ask the Supreme Court of Appeals to relax the rigour of persecuting law. Their Lordships, it is said, rudely told her to go to the Judges of Assize, who condemned her husband, and she did so. At the Assize Court, Sir Matthew Hale

* We greatly regret to record that a very unnecessary conflict is in some places raging on this subject. Surely it is a small concession, even if it be put on the ground of a concession to weaker brethren, to use non-intoxicating juice of the grape at the Lords' table. It is without question wrong, if it be an error, on the safer side.—(Ed. Christian.)

presided, accompanied by Judge Twisden, a Magistrate of ferocious temperament, whose countenance strangely contrasted with the mildness and placidity of the Lord Chief Justice. We are indebted to John Bunyan himself for a description of the conduct of Judge Twisden on this memorable occasion. He says: "Judge Twisden snapped at my poor wife, Elizabeth, and angrily told her that her husband was a convicted person, and could not be released unless he would promise to preach no more."

But Elizabeth, however much she loved her husband, was more enamoured of the Gospel, and she gave the Court to understand that her husband could not purchase freedom at the expense of keeping silence about the mercy and compassion of God. "It is false," continued Elizabeth, "to say he has done wrong; for at the meeting where he preached they had God's presence with them."

"Will he leave off preaching?" roared Twisden. "My Lords," said Elizabeth, "he dares not leave off preaching as long as he can speak. But, my Lords," she proceeded with tears in her eyes, "just consider that we have four small children, one of them blind, and all of them have nothing to live on while their father is in prison, but the charity of Christian people. Oh, my Lords, I myself, smayed at the news when my husband was apprehended, and being young and unaccustomed to such things, I fell in labor, and was delivered of a dead child."

This was too much for Sir Matthew Hale, who now interposed with the ejaculation,—"Alas! poor woman!" He then inquired what was her husband's calling.

"A tinker, please you, my Lord," said his wife; "and because he is a tinker and a poor man, he is despised and cannot have justice."

The Lord Chief Justice told her that her husband had broken the law. There was but one person in the realm who could pardon her husband, and that person was the king. But how was the broken-hearted wife of a tinker to find her way to the footstool of a monarch? "Alas! poor woman," he said, "I am sorry for your pitiable case."

Elizabeth now became convinced how vain it was to expect justice from an earthly tribunal; and with a heroic glory, which can only be found in the annals of the Christian faith, she pointed to her tears as she departed, and uttered words which never shall die as long as the English language exists. "See these tears," said she; "but I do not weep for myself. I weep for you when I think what an account such poor creatures as you will have to give at the coming of the Lord."

This scene took place not only before John Bunyan was known as the author of a book, but before he had ever conceived the outline of his "Pilgrim's Progress." He was kept in jail in order that he might not preach; but by this persecution he was enabled to write a book in his prison cell, which was preached to England for many generations, and which will edify and enlighten the world to the utmost posterity.—*London Christian Globe*.

A TRIBUTE TO ABRAHAM LINCOLN.

BY REV. IRA G. BIDWELL.

THE life of Abraham Lincoln as a whole, whatever it may have been in separate parts, was instinct with, and transmuted by, a moral and religious spirit which has seen no parallel in the presidents of our nation.

He had the gentlest nature, and the kindest heart, and the most unselfish goodness, of any man that ever occupied the presidential chair. By its beauty, and gentleness, and awkward, graceful chivalry; by its artless, child-like, passionate devotion to the sorrow of any man or woman, and to the salvation of the country; the character of Lincoln has sunk into the affections of the human race, and it will grow lustrous as the years pass on.

Abraham Lincoln was a good man. What do we mean by that phrase? We mean a man whose personal feelings and moral qualities are so completely under the sway of higher motives and laws, that he is willing to live, not merely to gratify himself or push his own plans, but to live for others, to serve his generation. He was unselfish as much as any man could be. No greed for gain, no lust for personal power, no scrambling after position which did not belong to him, no envy, or jealousy, or impatience of another's fame, was ever charged against him. It was as clear as the sunlight that he was not seeking his own ends, but was trying to live purely for the public good.

He was tender-hearted. He had a great, warm, loving human heart. He thought of every body in the country. There was not a poor widow, or servant-girl who had a lover in the army, or a wounded

oldier in the whole land, but felt that the president was their brother and personal friend. He could turn aside from his crowding cares, to write a letter with his own hand to some patriot grandfather in Maine, or to some heart-broken mother or wife who had lost their friends in the battle.

How the African race loved him! He was their Moses, and when he woke up to the idea of emancipation, his affection embraced the slave and the freed-man with the emphasis of a stalwart lover.

He had a religious nature. He seemed to depend upon God for all guidance and help. It is generally conceded that, although not a communicant of any Church, his feelings underwent an entire change in reference to personal religion. He became a devout student of the Bible. He practiced prayer. He ardently yearned after the prayers of all Christian people, and the consolations of a true experience. He felt that he was under the divine direction, that he was an instrument in the hand of the Almighty for a specific purpose, and he yielded himself up to that work. "Pray for me," he said to his neighbors as he left Springfield and started for Washington. "Pray for me," he said to Christian ministers as they visited him. "Pray for me," was his pathetic and constant request of the Churches.

Abraham Lincoln was a great man. He was not great in intellect, like Webster, or Clay, or Silas Wright. He was not great in genius, or eloquence, or scholarship, or statesmanship, or accomplishments, as those terms are ordinarily applied to men. But he was great in his adaptation to the crisis in which he figured, and in his faculty of dealing with men and with political matters. He had a commission from his Creator to talk, and work, and perform, in an independent and peculiar way. He could lodge more ripe state-craft and make more practical points, in one of those little stories which was always ready to his mind, than the average diplomat could crowd into volumes of red-tape correspondence or blue-book platitudes. He seemed to come at the truth of things, and to reach desired results, under the guidance of intuitive principles of justice and utility.

He was great in his originality and individuality. He was himself, and nobody else; he did not attempt to disguise himself, or to be somebody else. Inaugurals, proclamations, speeches, letters, stories, jokes—all bore the stamp of Abraham Lincoln. He was great in his directness of thought and action. He had no use for red tape, or the studied formalities of diplomacy, which are often the disguises of weakness, insincerity, or fraud. When he saw what was necessary, or right, then, with his pen or his presidency he went to the mark in the straightest, simplest manner. He put his foot down, with no thought of ever taking it up.

He was great in his patience and patient energy of character. Never in a hurry, but ever anxiously at work; never noisy disputations or secretly plotting, but ever bent upon his purpose and pressing toward it. He was great in his moderation and Christian temper; always opposed to the policy of revenge and angry retaliation, and always open to plans for pacification and peace. He was great in his success. He succeeded in his presidency, in the leading ideas of his administration, in the overthrow of rebellion and the vindication of the national honor and life. In comparison with the majority of the men that surrounded him, and in contrast with Jefferson Davis and the leaders of the slaveholders' rebellion, our verdict is, and the verdict of history will be, that, in the broadest signification of those terms, Abraham Lincoln was a good and a great man.

There were flaws in his character, of course. He had weaknesses. He made mistakes. He had no extraordinary talents, or brilliance, or genius perhaps; but he had that happy conjunction of sterling natural abilities, high moral qualities, and unfailing common sense, which fitted him for leadership in the stormy times in which he lived. He was not appreciated while he lived. The partisan press deluged him, from first to last, with the foulest, meanest, cruelest river of falsehood, and vulgarity, and heartless scandal; but when he was dead—foully murdered by the fang of the expiring monster, slavery—then the eyes of the nation were opened upon his worth, and the heart of the nation beat heavily and sincerely at the door of his tomb. To-day the nation acknowledges his worth, his moral honesty, his greatness, and few can be found so prejudiced as to deny him his rightful place by the side of Washington. Together they shall stand—the father, and the emancipator of their common country—elect souls—the called of God for great political work and destiny.

It was sad that Lincoln should be stricken down just in the day-break of victory; but it was only the old story repeated once more—the individual sacrifice for humanity. In some way it was expedient that

one should die for the nation. So the great, sad-faced, large-hearted, clean-handed martyr was obliged to lie down and die upon the threshold of his millennium. Moses saw Canaan from Pisgah, but he could not go over Jordan. Lincoln saw the advent of peace from Richmond, but he could not live to enjoy the gratitude of the nation. Perhaps it was well for him that he did not! Perhaps he died at the best time.

We do well to cherish his name and memory, to repeat the story of his life and deeds. We have no gorgeous pantheon in which to shrine the great names of our history, but in the sacred pantheon of the national heart the name and memory of Abraham Lincoln are safe and immortal.—(*Zion's Herald*.)

TELEGRAPHIC NEWS.

London, June 22nd: The Government last night withdrew their Burials Bill.—In the House of Commons, Lord George Hamilton (Under-Secretary for India) brought forward the Indian Budget. The House agreed without a division to a new Indian loan of £5,000,000, of which £2,500,000 will be in treasury notes and £2,500,000 permanent debt.—The Turkish Chamber of Deputies have postponed the enlistment of Christians in the Ottoman Army for the present.—A long debate took place in the House of Commons last night on the Indian Budget. Sir G. Campbell moved a resolution against the growth of the Indian debt, and urged the appointment of an independent authority to decide as to the proper classification of the expenditure. Mr. Smollett denounced the extraordinary expenditure on Public Works. Mr. Laing deprecated the pessimist views that were taken, and said he believed the finances of India to be in a sound condition. Mr. Fawcett denied that the Indian Revenue was increasing, and censured the growth of the home charges.—Since the 16th inst., when the Turks were defeated and compelled to fall back, the Turkish Right Wing has taken up a position in the defile of Delibaba.—There has been continuous fighting, with indecisive result, in the Astrag defiles since Sunday.

Paris, 22nd: The French Senate has adopted the proposal to dissolve the Chamber of Deputies by 150 against 130 votes.—The French Chamber of Deputies has refused to vote direct taxes.

London, 23rd: A general conflagration took place at St. John's, New Brunswick, on the 20th and 21st inst., which, aided by a strong wind, almost completely destroyed the entire place. The whole of the business quarter was destroyed, and the damage done is estimated at fifteen millions of dollars. Thousands of people are rendered homeless by the fire.—Latest advices from the Seat of War in Armenia state that the Turks have recaptured Bayazid and threaten the Russian communications.—A Russian Internal loan of 200 millions of roubles has been issued.—At a Cabinet Council held yesterday, it was resolved to ask Parliament to grant an additional credit on account of precautionary military preparations.—Latest advices from the Seat of War in European Turkey state that 6,000 Russians have crossed the Danube at Galatz, and that the Turks stationed at Matchin are retiring.—His Imperial Majesty the Czar has gone to Ibraila, where everything is ready for the passage of the Russians across the river.—Advices from the Seat of War in Armenia state that the Turkish occupancy of Bayazid has cut off the retreat of the Left Wing of the Russians, who are falling back from Delibaba.—Suleiman Pacha has effected a junction with Ali Saib Pacha, and is now marching on Cettinge.

24th: A Despatch from Prince Gortschakoff, dated 30th May, replying to the letter, from Lord Derby to Count Schouvaloff on the 6th May, in which he defined the interests of England in the East, promises to respect them so long as England remains neutral, and states that Russia will not interfere with the Suez Canal or Egypt, nor will she extend the war elsewhere beyond the limits of necessity.—The Acquisition of Constantinople is not included in the views of His Majesty the Czar.—The future of Constantinople, being a question of common interest, cannot belong to any one European power. As regards the passage of the Dardanelles and Bosphorus, that is a point which should be settled by the European Powers in concert, on equitable, efficient, and guaranteed bases.—The Despatch then adds that the Czar has resolved to obtain guarantees for the security of the Christian subjects of the Porte and Russia, and also against a recurrence of the disturbing effects of Turkish misrule.—The Russian troops have occupied Matchin, which the Turks evacuated. The passage of the Danube by the Russians continues.—The Russian troops have after severe fighting occupied the heights of Matchin.—The Turks have evacuated Tultscha and retreated to Hirsova, but in good order.—An official Turkish despatch indicates that it is the intention of the Turks to abandon the Dobrudzsch and make a determined stand at Trajan's wall.—According to an official Turkish despatch, Ahmed Mukhtar Pacha attacked and defeated a Russian Division on the 21st instant at Hiliatz, in the district of Delibaba. The Russians retreated in disorder.—An official Turkish despatch states, that the Montenegrins have evacuated Cettinge.

Paris, 25th: A Decree of Marshal MacMahon's has been published dissolving the Chamber of Deputies, and appointing the new elections to be held in three months' time.

London, 26th: In the House of Commons last night, Sir Stafford Northcote, replying to a question, said the Porte assents to the views entertained by the British Ministry so far as regards, the navigation of the Suez Canal by the ships of neutral Powers, but that she refuses to grant the same privilege to the ships of the enemy. Sir Stafford then said that, relying on the assurances of Russia that she would not interfere with the Canal, the Ministry did not contemplate taking steps for its protection.—According to Russian official despatches from Armenia, the erection of siege works and the bombardment of the northern forts around Kars continue. A sortie made by the garrison on the 22nd instant was repulsed by the Russians.—Turkish troops have invested the garrison of Bayazid, whither reinforcements are being despatched.—Severe fighting took place on the 21st and 22nd inst, at the Delibaba Pass, which resulted in the Russians eventually falling back upon Zeidekan. Both sides lost about 2,000 men.—His Imperial Majesty the Czar has returned to Ploiesti from Ibraila.—The statement made that dissensions exist in the English Cabinet is quite untrue.—According to official Turkish despatches received, the Russians on the 23rd instant attacked Batoum but were unsuccessful. The Turkish commander of the garrison the next day attacked and completely defeated the Russians, and would have occupied the enemy's entrenchments but for the darkness which prevented it.—The Russians on Sunday commenced a terrific bombardment of Rustchak, during which the English consulate was destroyed. The Turks are replying vigorously to the Russian fire.—Colonel Wellesley, the Military Attache to the English Embassy at St. Petersburg, has been coldly received at the Russian Head-Quarters at Ploiesti.

27th: In yesterday's sitting of the Hungarian Chamber of Deputies there was a debate upon the Eastern policy of the Government. The President of the Council of Ministers declared the Austro-Hungarian Government would neither occupy territory nor mobilise its army, but that it would not tolerate a Foreign Power occupying neighbouring territory.—The Turks have evacuated Hirsova which the Russians have occupied. The number of Russian soldiers who have already crossed the Danube amounts to 30,000. The Turkish batteries at Rustchuk have partially destroyed Guirgevo.

28th: According to an official Turkish despatch, the Russians, intending to occupy Soghlaali Dagh, attacked the Turks at Zewin, but were signally defeated and compelled to fall back, after sustaining a loss of 3,000 men, the Turks having only lost 400 men in the engagement. The Russians are making preparations for a renewal of the attack.—An attempt made by the Russians to cross the Danube at Totrakon (?Turtukai) has been defeated by the Turks. Suleiman Pacha with his army has reached Spush, after having fought his way right through Montenegro. The Montenegrins under Prince Nicholas are concentrated in the vicinity of Spush. Prince Nicholas yesterday made an harangue to his troops, in which he praised their bravery and declared that decisive fighting was now coming on.—Both Houses of the Roumanian Legislature were closed yesterday.—Advices from Seat of War on Danube, state that the Commander-in-Chief of the Russian Army with the 14th Division of the Russian Army (Infantry) and the eight Russian Army Corps, crossed the Danube yesterday at Simnitza.—The Turkish troops have been driven from their entrenchment and fighting continues.—A heavy cannonade all along the Danube, from Kalafat to Olteniza, is going on.

PASSENGERS SAILED.

Per P. and O. Str. *Sumatra*, 22nd :
For Southampton.—Mr. W. Evans, Mr G Lusher, Mr W. Clark, Mr Berry, Miss Santon, Capt Mrs Hellock, and Mr M Maloué.
For Venice.—Major Walker, Capt Gower, and Mr Ammann.
Per Str. *Trinacria*, 27th, for Liverpool :
Capt J T Shepherd, Consul Carl Deisenhammer, Mrs Gordon and three children, Mrs Jennings and child, Mr T MacDonnell, Mr W Bull, Mr R Anderson, Mr W A Glascock, Mr Marr, and Mr Gibb.
Per P. and O. Str. *Hydaspes*, 29th :
For Southampton.—Mrs E C Hawkes, Capt J C Almond, Mrs and two Misses Ritchie, Mr James Legge, Col Sykes, Mr Colbrook, Mrs H G Palliser and infant, Mr and Mrs Bailey and infant, Mr William Roy, Mr Palmer's child, Mrs Jesson, Mr and Mrs W T Hill, Mr W Brantley, Mr W J Glendinning, Lieut Stockley, Mr T Haylett, Mr J Mathews, Mr Fraser, Mr Jopp, Mr Thomas, Mr and Mrs Polson and infant, Mr Steward, Conductor Kene, and Mr Lambert.
For Brindisi.—Mr C Longhurst and Mr Maxwell Simson,
For Aden.—Surg-Major Hinds.

PASSENGERS ARRIVED.

Per P. and O. Str. *Nizam*, 27th :
From Alexandria.—Mr Lewis Peira.
From Venice.—Mr J Reid, Mr Bunsard, and Mr R Biming.
From Brindisi.—Major B Owen, Colonel Doran, Mr A Smither, Mr A Thorndike and Mr W M Burke.
From Southampton.—Surg on C K Beatson, Mr A Bied, Mr C E, Uring, and Mr F Xlcora.
From Aden.—Lieut-Col Mahon, Col Penn, C B. Hajee Allee, Abdul Hossain, Ardaseer Nusservanjee, Mudja Khan, Dhunjee, Gopal and Captain Baird.

Domestic Occurrences.

MARRIAGE.

BAINBRIDGE—MACKENZIE—June 21st, at Dhulia, by the Revd. W. A. Roberts, George Bainbridge, Esq., Surgeon H. M. Bombay Medical Service, to Jessie Beatrice, daughter of the late T. Mackenzie, Esq., C. B., Deputy Inspector General of Hospitals, Bombay.

DEATHS.

WOODWARD—June 9th, at Aden, of heat apoplexy, G. Woodward, Barrack Sergeant, aged 35 years.
COOKE-COLLIS—June 22nd, at Ahmednagar, Kathleen Nina infant daughter of Captain W. Cooke-Collis, 83rd Regiment.

"BOMBAY GUARDIAN."

Subscriptions received from 23rd to 30th June 1877 at the new rate.

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